608 [59] No one may oppose the Fama's will, except his sénanku
643 who has the power to stay the chief's decisions, particularly in case of acts dictated by anger: murders, wars, etc.

The Fama's resources came from the work of his familiars,
643 from a levy on wild foodstuffs, half of the war booty, all otherwise
651 unowned goods, from certain precious substances, such as gold and
652 ivory, from taking part of every animal killed in the hunt and the skins of all wild animals brought down, all receipts for the right to hold markets, for grazing, and for changing pastures, tolls for river crossings, fines, and from the sale of prisoners of the law. On the other hand, he had to meet the following expenses: to feed and clothe the members of the community in the case of need;to maintain the warriors (give them a groom, a wife, a rifle, a horse); bestow favors on people of caste, feed them, clothe them, arrange for their marriages if need be; make offerings to charity; receive strangers; feed prisoners detained for judgment or otherwise held.

643 The Fama ordered all work of common interest: construction
653 and maintenance of fortifications, clearing trails, preservation of springs, construction and upkeep of the mosque if one was needed, making pirogues for common use, setting up rest platforms.

These works were carried out through payments in labor. The work was divided up among the villages by the Fama, and the village chiefs in turn assigned it to family heads. He who did not carry it out in person could have it done by members of his family; he who refused could be obliged to comply by force.

642 Bambara society rarely achieved a systematic and centralized form of organization analogous to our European kingdoms. What has been dignified with the name of "empire" was scarcely more than an organization which reflected the attraction exercised by a family, by reason of its prestige or its power, on groupings which accepted its suzerainty. As Monteil has shown very well, a family's effort at domination has always been directed at groupings of people and not at territorial expansion.

642 The whole of these groupings constitutes the Ton. This in-
565 cludes:

1. a chief, the ton-tigi;
2. the local chiefs, fa;